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say; both IE.  $\tilde{k}s$  and  $qs$  alike become Skt.  $kṣ$ . We must therefore assume a "variation" of  $\tilde{k}$  and  $q$ , and that the "variation" was of Indo-European date. This occurs frequently. See Brugmann, *Grundriss*, I<sup>2</sup> §597, 2, and the literature there cited; and also Wackernagel, *Ai. Gr.* I, page 228. Probably here IE.  $\tilde{k}$  was the more original, and the form with apparent  $q$  came as a loan-word from the "*centum*-branch" to the "*satəm*-branch." I close with the remark that Prof. Jackson's interpretation of the passage in question appears to be entirely justified.

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NOTES ON THE SEPTUAGINT TEXT OF II Sam. 7: 22 and Isa. 42: 21.

II Sam. 7: 22.

For	ἔνεκεν τοῦ μεγαλῦναι σε	(Cod. B)
or	ἔνεκεν τοῦ μεγαλυνθῆναι σε	(Cod. A)
read	ἔνεκεν τούτου ἐμεγαλύνθης.	

עַל־כֵּן גָּדַלְתָּ יְהוָה 'Wherefore thou art great, O Lord.' The Septuagint rendering for עַל־כֵּן is usually διὰ τοῦτο, but in Gen. 2: 24, 20: 6, and Hos. 136, it is ἔνεκεν τούτου. For the Hebrew original of ἔνεκεν τοῦ, one would expect לְבַעְבוֹר (Ex. 20: 20; II Sam. 14: 20), בַּעְבוֹר (II Sam. 18: 18), or לִמְעַן with infinitive (I Sam. 17: 28†; Ezek. 40: 4). It should be noted that בַּעְבוֹר with a noun, 'for thy word's sake,' appears in the preceding verse. It is therefore barely possible that the translator's eye may have rested on בַּעְבוֹר in vs. 21 when he wrote ἔνεκεν τοῦ in vs. 22; it is more probable, however, that if this be the true reading, the Hebrew text was different from what we have now,—perhaps גָּדַלְתָּ בַּעְבוֹר or לִמְעַן גָּדַלְתָּ. On the whole it seems better to correct the Septuagint from the Hebrew. The present reading can then be accounted for as follows. The original accurate rendering of the present Hebrew text, ἔνεκεν τούτου ἐμεγαλύνθης, was transmitted until a careless scribe wrote τοῦ for τούτου. Then someone, possibly the scribe himself, in order to provide ἔνεκεν with an object, changed the indicative to an infinitive, and added σε. Cf. I Sam. 26: 4 and Ps. 91: 6 (Heb. 92: 6) for other cases of ἐμεγαλύνθην for גָּדַלְתָּ.

Isaiah 42 : 21.

For ἐβουλεύσατο ἵνα δικαιωθῇ (Codd. B<sup>N</sup> A<sup>Γ</sup>)  
read ἐβούλετο ἵνα δικαιωθῇ (Cod. Q).

The Revised Version translates the verse thus: It pleased the Lord, for his righteousness' sake, to magnify the law, and make it honorable (margin, to make the teaching great and glorious).

יְהוָה חָפֵץ לְמַעַן צְדָקָו יַגְדִּיל תּוֹרָה וַיִּצְדִּיק

The entire verse reads thus in the Septuagint: Κύριος ὁ θεὸς ἐβουλεύσατο ἵνα δικαιωθῇ καὶ μεγαλύνῃ αἶνουν. 'The Lord God took counsel that he might be justified and might magnify his praise.'

The ἵνα clause undoubtedly arose from the fact that the translator took צִדֵּק for an infinitive. He further supposed that this infinitive was continued by the imperfect (וַיִּצְדִּיק?). Doubtless he was misled by the unusual construction with וַיִּצְדִּיק of the imperfect instead of the regular infinitive with לְ. On the analogy of Isa. 45 : 4; 49 : 7, etc. (וַיִּצְדֵּק with a noun), one would expect ἐνεκεν τῆς δικαιοσύνης αὐτοῦ in place of ἵνα δικαιωθῇ. Cf. for וַיִּצְדֵּק, ἐνεκεν τοῦ ἐμοῦ ὀνόματος, Isa. 48 : 9, and ἵνα τὸ ὄνομα, 66 : 5; similarly ὅπως τὸ ὄνομα, Ezek. 20 : 9, 14, 22, 44. Cf. also Ezek. 21 : 28 (33), ὅπως στίλβῃς for וַיִּצְדֵּק (Cornill, צִדֵּק).

It is clear that ἵνα δικαιωθῇ was the original Septuagint reading, being occasioned by a misunderstanding of the Hebrew. The only question is whether to read ἐβουλεύσατο with Codd. B<sup>N</sup> A and <sup>Γ</sup>, or ἐβούλετο with Cod. Q. The following considerations seem to show that Cod. Marchalianus (Q) has preserved the correct reading.

In the first place, the regular equivalents for וַיִּצְדֵּק are βούλομαι and θέλω (βούλομαι 35 times, θέλω 20, εὐδοκέω 4). There are but two instances of βουλεύομαι, in each of which βούλομαι appears as a variant reading. In Isa. 42 : 21,—the case under discussion, ἐβούλετο is supported by Q, an excellent MS of the sixth century, while in the other passage, Jer. 49 (42) : 22, all the MSS but A, viz: B<sup>N</sup> and Q, read βούλεσθε.

The noun וִצְדִּיק is usually rendered by θέλημα, e. g. Ps. 1 : 2; Eccles. 5 : 3. Cf. θελήσας I Sam. 15 : 22, and ἡθέλον I Kgs. 10 : 13. In Isa. 46 : 10, for וַיִּצְדֵּק the Septuagint has πάντα ὅσα βεβούλευμαι, but it is not improbable that here βεβούλημαι should be read. Cf., for the same expression, πάντα τὰ θελήματά μου Isa. 44 : 28. Cf. also

Isa. 53: 10, where *βούλομαι* stands for *יִצְחָק* in the first part of the verse, and in the second part for *יִצְחָק*. Moreover, the usual rendering for *יִצְחָק* with the infinitive is *βούλομαι* with the infinitive (e. g. Deut. 25: 7, 8; Job 9: 3; Isa. 53: 10; *θέλω* is so used but two or three times, e. g., I Kgs. 9: 1).

On the other hand, the regular equivalent for *βουλεύομαι*, a verb especially common in Isaiah, is *יִצְחָק*. Cf. II Sam. 16: 23; Ps. 70: 10; Mic. 6: 5; Isa. 7: 5; 14: 24, 26, 27; 23: 9, etc. Furthermore, the verbal object of *βουλεύομαι* is regularly the infinitive,—either alone (15) e. g. Ps. 61: 5; Isa. 23: 9; (cf. 32: 7); I Mac. 8: 9, 30; or with *τοῦ* (6) e. g. Ps. 30: 14; Isa. 51: 13; I Mac. 3: 31. There is no case in the Septuagint—unless *ἐβουλεύσατο* can be proved to be the correct reading in Isa. 42: 21—where *βουλεύομαι* is followed by *ἵνα*. In the New Testament, on the other hand, both constructions are found, (the infinitive, Acts 27: 39, a *ἵνα* clause, Jn. 11: 53 and 12: 10). Cf. *βουλὴ ἐγένετο ἵνα* Acts 27: 42, and *συμβουλεύομαι ἵνα* Mt. 26: 4.

The foregoing evidence constitutes a strong antecedent probability in favor of *ἐβούλετο*. The probability that it was actually written instead of *ἐβουλεύσατο* is increased when it is remembered that scribes often wrote one verb for the other. Cf., besides Jer. 49 (42): 22, I Kgs. 12: 6; II Chr. 10: 6, 9; Esd. B 4: 5; Acts 5: 33; 15: 37. The reading *ἐβουλεύσατο* may have been due to carelessness, but more probably it was purposely substituted for *ἐβούλετο* by a scribe who was familiar with the use of *ἵνα* after *βουλεύομαι* but not with *βούλομαι ἵνα*. The New Testament contains no instance of *βούλομαι ἵνα*, though *θέλω ἵνα* is common. The latter never appears in the Septuagint, and *βούλομαι ἵνα* only in the passage under consideration. The only case in the Greek Bible of *βούλομαι* with an interrogative subjunctive is John 18: 39. The reading which it is here attempted to establish, cannot properly be considered an illustration of the use of *ἵνα* after *βούλομαι*,—an idiom which is found occasionally in late classical and ecclesiastical writers. It is rather a word for word translation of *יִצְחָק יִצְחָק*. If the usual *יִצְחָק* had followed *יִצְחָק*, *ἐβούλετο*, we may be sure, would have been followed by an infinitive.

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